

18.5
Youth

ANNOUNCING THE CREATIVE ARTS COMPETITION
ALEC STIRS DEEP THINKING IN THE SUBURBS
TAKING PHOTOS IS EASY IF YOU'RE TALENTED



a gal with



Anita Douhat, Alexandria, Ky., age 14

"I think beginning photographers should buy the best equipment they can afford and use it to its best advantage. Fourteen-year-old Anita Douhat, winner for two years in the photography division of YOUNG PEOPLE magazine's Creative Arts Awards Competition, is well qualified to offer such advice. Given her camera at age 11, Anita has won many prizes in 4-H competitions on the local and state level. Along with her photography interests, Anita twirls the baton, collects insects, takes art lessons, was county spelling champion, collects stamps and tropical fish, and somehow continues to maintain her status as ninth-grade homecoming student. She is a member of the United Church of Christ in her hometown of Alexandria, Ky. About the cover photo which is entitled "The Eye and the Camera," Anita writes: "That's my brother Steve. I wanted a picture of him in his Halloween mask. When I saw him eyeing me in the mirror, I took this one."

Detail of a low-angle shot of lilies: to work close to the subject. I use a Jr. twin lens reflex camera and develop and enlarge all my own photographs.

the creative touch



tin Club pledging at Campbell County High School: "Beginning photographers should look for usual subjects." Two children (below) at book fair: "Action and contrast make a picture more exciting. Contrast may come from light and shadow or may be expressed in mood as in the difference between the two children in this photo."



Street Scene, Chinatown, N.Y.: "We spent nearly a month in New York City last year living in Greenwich Village. I like to travel and hope to take one year living in college abroad."

Youth

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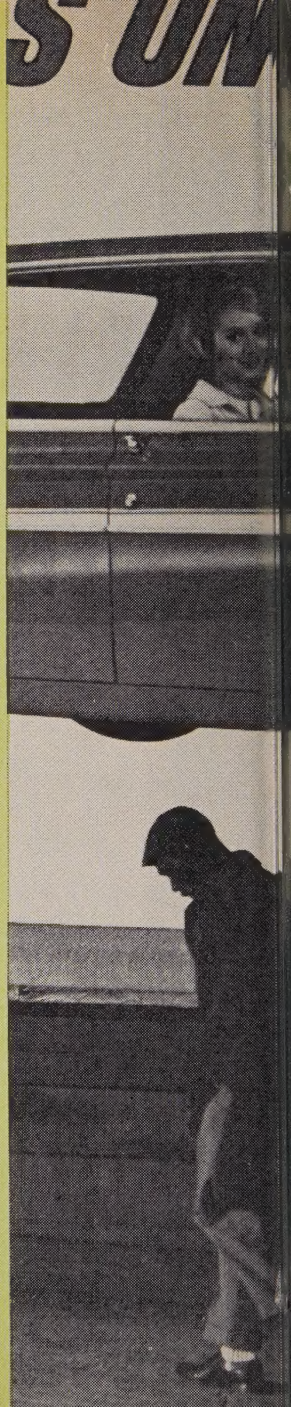



able light portrait: "This is a member of the staff of the school paper 'The Flash' for which I am
grapher. I don't know yet whether I'll make a career of art and photography, but I hope to
good use of both."

WHO IS ALEC?

"Alec is a nickname. My real name is W. Alexander Harrison III. Real impressive, huh? I'll bet you sort of picture me as an average Caucasian, upper-middle class teenager. But don't let the name fool you. I'm far from upper-middle class, I'm far from Caucasian, and I guess I gotta say it—I'm far from average. I was born out of wedlock in the charity ward of our city hospital. Mamma? She's worked on and off, and she's okay, but she's had pretty much trouble with the men in her life. Brothers and sisters? Well, they're sort of related to her trouble. My father? I never knew him, but he must have had pretty much on the ball intellectually speaking, or else where did I get all my brains? Let's talk about things theological, okay? My preacher tells me that the God who created me and loves me expects me to obey a few rules and regulations. First of all, if I'm to get to heaven, I'm supposed to honor sweet old Mom and dear old Dad. Come off it! If I honor them, I'm a fake. So what I hear Christianity saying is "Be a fake if you want to get to heaven." Let's look at stealing. Have I ever stolen anything? You bet I have! I've taken shoes so I could go to school, yet the Good Book tells me "Thou shalt not." Okay, what am I to do? Let's talk about coveting. Man, I spend every waking hour coveting. If I was like you maybe my mouth wouldn't water every time I pass a restaurant or a clothing store. Do I have to be a phony to obey these rules of the God who created me? Don't God and his love and his regulations actually fit you in your situation better than they do me in mine? Every Christmas Eve one of our brood answers a knock on the door, and is met by a heavy-laden society matron bearing gifts. The reason we say our thanks with so much emotion is because a few years back we didn't get a basket because "We didn't act appreciative enough." So again, I've gotta be a phony. I have to pretend you're the greatest thing on earth, so that you'll be willing to pretend you're doing real Christian service. Finally, my preacher says: "All work is God-ordained." If I were middle class I think I could buy this. But picture me shoving a big load of dishes day after day into a machine saying loudly, "Glory to God in the highest!" How big a fake could I be? Believe me, I'm not asking you these questions to put you in a box. I'd really like some answers, some answers that won't make me be a phony. Will you try to help me? Cause man, I sure don't see much sense to it all. And when you're brainy like me, things have gotta make sense, don't they?"

Photo by Leif Skoogfors





ALEC SHOOK US UP . . . WE HAD TO REPLY!

Dear Editor:

■ The sixteen members of the senior high class at Ebenezer United Church of Christ in West Seneca, N.Y., have worked arduously on the following article. We used "Alec Wants To Know" by Rev. William Finlaw (YOUTH, September 27, 1964) in a class session on the prophets as we tried to determine the needs of our modern world and what the prophets might say to us today. The class became so caught up in some really serious theological discussion that after two weeks we decided to try our luck and go to press with our thoughts. A smaller group met twice for 1½ hours each session doing the editing and putting the article into its final form. I have tried to be objective in giving my approval and I must say my enthusiasm is spilling over. I have no idea what your policy is concerning the acceptance of an article written by amateurs (as we admit we are) but I do attest to the fact that some excellent and honest deep-thinking work is here represented. ►

*Respectfully submitted,
Mrs. Jack C. Brueckman, teacher,
Senior high class, Ebenezer
United Church of Christ,
West Seneca, N.Y.*

O.K. Alec, so you want to know . . .

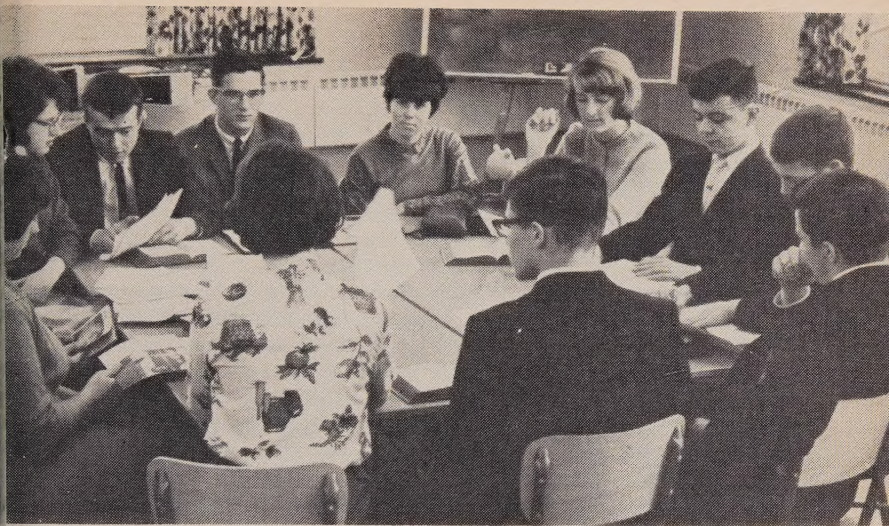
We have names like Karen, Nancy, Scott and Bill—they aren't too impressive when you think about it unless you want to look at our last names which are downright awful in our opinions. We are definitely Caucasian, approximately 16 years old and strictly middle class, and man, are we average. You have seen us in that restaurant downtown in our Ivy-league style, laughing at anything and knowing so much about the world of politics, entertainment, sports and the like—we talk incessantly about everything.

Our homes reek of middle-class distinction. Some of us share a room with a younger sibling but we each have our own desk to study at or at least a front porch or patio to relax on if the room is occupied. Most of us have a nice basement playroom where there is usually a snack bar and on Saturday evenings that stereo set really swings. We know what it means to be cozy because on cold winter evenings we sure enjoy the fireplace with its warm glow.

Oh, by the way (before we forget), we go to Sunday school each week where we talk endlessly about everything—and along came Alec! You so provoked a theological Go-Round with capital letters in our class. And you know where all our cozy middle-class dream-world ended up? Right at the dissecting table—that's where! We have struggled, wrestled, argued, hedged, confronted, questioned, lived and died with your problems and found out so much about you, ourselves, our world and our Christ that we thought you should know.

Since September, our concerns have involved the Bible and just what relevance is for our lives. Each Sunday our teacher manages to break through our sleepy Sunday trains of thought occasionally . . . POW!?! . . . your story knocked us right off our chairs! We don't claim to know or have found all the answers, Alec, but we did come up with some challenging points. First of all, we feel that you have neglected to go where the real answers to your problems might be: knowing yourself and trying to establish a real working relationship with God, his church, and his world are the basic needs of any Christian teenager. To go a step further, where has discipline, prayer, Christian service and love fitted into your daily coming and goings?

Let's talk about God and his love and his regulations. We think that you have done some fancy side-stepping by saying "Be fake if you want to get into heaven." You have ignored the fact that there are many criteria for getting into heaven and if you have been listening to that preacher of yours, we find to see how you could have missed two of the most basic messages that God gave us from his son about eternal life: "Unless you turn and become like children you will never enter the kingdom of heaven . . . whoever humbles himself like (a) child, he is the greatest in the kingdom of heaven" (Matt. 18: 3-4). And (Matt. 16: 24): "If any man would come after me, let him deny himself and take up his cross and follow me."



We have tried to even half-comprehend the cross you bear, Alec, but concerning this business of "honoring," did you forget (or perhaps you never knew) about Matt. 5: 7: "Blessed are the merciful, for they shall obtain mercy."? At least you mentioned pity, and as we read together the story in Matt. 7: 53 - 8: 11 we tried to imagine Jesus confronting your mother and we felt that neither we nor you were in any position to "cast the first stone." Christian "honor" isn't easy to dole out: that is, swallowing your own pride and being able to feel love and compassion toward those who have sinned wantonly. Don't you think we have moments of disgust and hate? We have, but the admonition of Jesus' words "if the world hates you, know that it has hated me before it hated you" and "love one another as I have loved you" seemed to make sense to us.

Now about stealing . . . we tried to understand Jesus' meaning in Matt. 23: 25-33 and we agreed that you wouldn't accept this mainly because you thought that "man of little faith" and are very anxious about yourself. You don't like our thoughts here but we felt that if there was any one sin throughout your whole discourse, it had to be pride. We couldn't believe that any community existed with absolutely no agency or church that wouldn't collect shoes or sneakers for needy children. We think you took the easy way out in "picking up" those swimming trunks. While we realize that you are a little young to be breaking into the adult occupational world, that about the corner grocer, or the firemen down at the neighborhood Fire Station—couldn't they have used a floor-sweeper or errand boy? We ask this because at 16 and 17 we aren't too proud to tackle this kind of work. When we considered "life's necessities," we took a soul-searching poll and discovered that not one of us had indulged ourselves recently in those sodas

and movies you mentioned (we did have to admit to three square meals a day since we were born). A few of us are as brainy as you but instead of wasting our money on those trivialities of the present, our baby-sitting money and corner-grocery store salaries are going into a college fund for our futures. We considered 1 John 2: 15-17 here and felt that this was a matter of values no matter what the economic situation might be.

Your covetousness is a tremendous burden to you but when we tried to come up with an answer we found that we are the real coveters. Yours is a dream-like type of coveting; ours is an every-waking-hour occurrence. You covet our neighbor's boats, cars, lawnmowers, dishwashers, stereos, clothes, sports equipment—the list is endless and every member of our families is involved. We are constantly more tempted than you but you would be a hypocrite if you didn't admit your desires. For us it isn't a dream; we break the commandment everyday. In Paul's second letter to Timothy (2 Tim. 2: 11-13) we found some sound advice. If we can understand your burden how well God must know it.

Christian service works for everyone of every race, creed, color, in any economic situation within any four walls or on any street. On this point we agreed more than on any other which you raised and we hope you will understand why in a moment. Something more than satisfying her need may have moved that woman who brought you a Christmas basket. Maybe she considered Paul's advice in 1 Tim. 6: 17-19. To be perfectly honest, what kind of Christian charity have you offered that mob of kids that you live with? Washing them up and praying with them for whatever blessing you could think of each night might be the most meaningful seed of Christian service you could sow. Christian service, you seem not to realize, is not just handing out baskets (see Matt. 25: 35-40). What about helping a neighborhood house or tutoring some of the poor readers at school? Taking a Sunday school class? Is all that brain-power going to be wasted completely? Again, Paul has something to say about this in 1 Thess. 5: 15. Those phrases—esteem in love, be at peace among yourselves, admonish the idle, encourage the faint-hearted, help the weak, be patient with them all, give thanks in all circumstances—seem to hold the real clue to what Christian service is all about.

Finally, about Christian vocation: we think your preacher is 100 percent right and we're afraid that on this point you sound mighty cowardly. What about that brain of yours? Can you believe that the most honorable goal you could have at age 15 might be to look forward to entering a good college and become all that you (and your brain) are capable of being? And how about feeling a little respect for someone who will get that dishwasher job you dread—it just could be that as that person fulfills his daily chores he might be praying instead of thinking about a bottle of wine. For all we know he might be a tithing member of your church! Again we thought of the word "strength" and we realize the void that a source for strength has created in your life. Paul's words in his letter to the Philippians (4: 11-

became a passage for serious consideration, especially since he was imprisoned when he wrote it.

In conclusion, what about us? Alec, we need answers, too, but we would like you to think on the things which motivated us to answer you. First, we are concerned about you and others like you; we wish you were concerned about us enough to try to understand our tensions and problems. Through our faith and as we understand the word "grace," we must each try to establish our own personal relationships to this understanding heavenly Father who pours, unreservedly, his love on all mankind. Prayer of all kinds, church attendance, Christian service and, yes, any compassion we feel toward you are only our acknowledgment of his love for us. Secondly, we are not unaware of your world because through the widening of communications everywhere, we hear of your plight everytime we turn around. So, are we stand—suburban teenagers more than aware, very concerned and not just a little ashamed that we can't help you more. But maybe this heart-to-heart putting our thoughts in writing has helped us both more than we know.

Ephesians 6: 10-20 makes sense to us, Alec. Think what we can both accomplish in seeking truth (honesty and knowledge of God), in understanding the Bible, in building a strong Christian faith. Will you try to heed and follow Jesus' advice to the multitudes in Luke 14: 25-30? This is not an easy challenge for either of us but, then, Christianity never was for cowards.

Alec's friend speaks up for him.

Dear Karen, Nancy, Scott, Bill,

I want to compliment you on the thoughtful reply your group has made to Alec's questions. It is obvious that many studied hours went into its composition. Through me, "Alec" has personally addressed many youth groups. In these presentations I am afraid that he has often been rather easily dismissed by being told that things will even up after he dies, or by being assured that his hearers would like to give some of their *old* clothes away to the poor. So in comparison, yours was a very welcomed reply.

But enough of the bouquets. While it is very good that you have not dismissed Alec as readily as have some other youth groups, I feel that you needed to wrestle much more deeply with the problems Christianity has in reaching him and boys and girls like him.

As I see it, you have made two basic errors in your rebuttal. First, you have argued with Alec on his terms, which places the discussion on a false battleground. Second, and much more important, in dealing with Alec on

the word level, you have failed to discern the deep feelings within him that are responsible for those words. I will only give one example of the first error, because the second one is so much more important.

In regard to the false battleground, you seem to have accepted Alec's thoughts regarding criteria for entrance into heaven—or if I may—for establishing a right relationship with God. As I understand the gospel, a right relationship with God has little to do with the criteria of our obedience of rules and regulations, and much more to do with a criterion. Perhaps you should discuss this more fully amongst yourselves because on the answers at which you arrive hangs the whole difference between Christianity and most of the other religions of the world.

Now given that difference between Christianity and other religions, must get to the second error, which is dependent on the first. Look over your letter with a fine tooth comb. Have you still done little more than baptize middle-class aspirations, and, indeed, middle-class morality with Christian labels? What does the Saviour of *all* have to say to Alec *right where he is*, with no aspirations, no moral scruples, with no hope, with joy in life?

Your letter reminds me of a Sunday school lesson I once saw. In it, the teacher was instructed to ask her class; "What Bible verse would you cite to a person who was badly hurt in an automobile accident, while was waiting for the ambulance?" Now c'mon!! Would the recitation of appropriate Bible verse be the most Christian thing to do here, or would arm around the shoulder and a "Friend, I'll bet you hurt like hell. Will can I do to help you?" be the most Christian?

So with Alec. You tell Alec to beg shoes and clothing from a near-by church, you tell him to get any job, even the most demeaning one. You could do this, as I have done, because you can, and I could, look forward to something better. Alec, right or wrong, looks forward to only the same, for the rest of his life! Does Alec need to be argued down, or does he need to be picked up? Alec feels that he is "a nobody goin' nowhere" that he is worth absolutely nothing. But we know that he is God's child, loved and cared for, as if he were the only person in the world. We know that God holds him in the highest esteem, we know that God views him as one with unsurpassable dignity. Isn't our job as Christians to let Alec know this too?

We don't tell him this in words to begin with. He wouldn't know what



Rev. William Finlaw, the creator of

we were talking about. Rather, maybe we go to him, after hearing his plea for answers and say to him, "Friend, I'll bet you hurt like hell. What can I do to help?" We're showing our concern for him in his situation.

Alec exists to get us concerned about him and kids like him; youngsters who can't pull themselves up by their bootstraps, even if they had the motivation to do so. If you and I can continually look at all aspects of our faith, and strip it of what is middle class and what is American, or whatever else we have dressed it up with (not that these are necessarily bad in themselves), if we can get down to the saving Gospel of Jesus Christ which is for Alec where he is, as well as for us where we are, not only will we be doing him a service, but in discovering the real Christ, we'll be doing ourselves a service as well.

If Alec can begin this process for us, perhaps by tearing the above letter apart word by word, to see what is Christianity and what is something else, even as Alec's mentor, and your tormentor, I will be able to sing: "Praise God from whom all Alec's flow!"

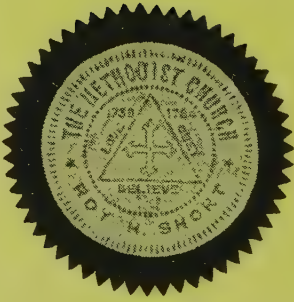
Yours sincerely,
William W. Finlaw,
Protestant Chaplain, Episcopal
City Mission, St. Louis, Mo.

Our struggle never ends

Most careful consideration has been given to Rev. Finlaw's reply. We concede in part the validity of Rev. Finlaw's point concerning a false battleground. We do believe what we are saying, but we see where we took up the theological boundaries that Alec laid down. However, we are certainly not theologians and can't imagine Alec, at 15, being one either. While it may have been our error to accept him on his own terms and apply a judgmental theology, we still attempted to present an answer based on love, which is the center of the gospel. Our article deals more on the "feeling" level that Rev. Finlaw has been able to discern. Our hardest struggle throughout the whole exercise was in trying to put into words our genuine concerns and attempts at understanding Alec's deepest problems. Rev. Finlaw's challenges to us were enjoyed and appreciated, however, because they caused us to realize that the struggle does not end with our few class and group sessions but is one in which we will be involved for a long time—perhaps our lifetimes. We acknowledge, too, that perhaps we haven't entirely escaped our "middle-classness" but this, too, is a most difficult thing to ask of anyone of any age, for how can we ever really escape what we really are?

Sincerely yours,
Mrs. Jack C. Brueckman

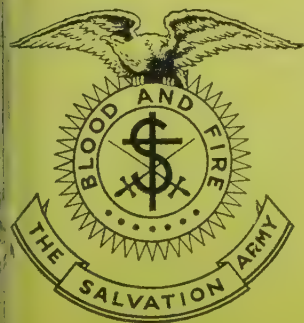
WATCHTOWER



SYMBOLS OF FAITH

A SMALL SAMPLING REVEALS NEW MEANINGS

Symbols are a source of inspiration and meaning to the Church. As a secret sign of identification, the early Christians used the fish symbol. "Ichthus," the Greek word for fish, also contains the first letters of the proclamation: "Jesus Christ Son of God Savior." Religious groups use a variety of symbols, some of which are presented here. But this is by no means a complete listing. One of the complexities of religions today is that within most of the Protestant denominations there are sometimes as many as ten smaller, distinct groups. On the other hand, one of the most exciting recent developments is the unification and merging of church groups. One way to understand faith more fully is to study its symbols. And after such study the artistic and theological talents of your fellowship or Sunday church school class might design a symbol which has unique meaning for your group.





IMPRESSIONS AND POSSIBILITIES

I am intrigued by the possibility of church symbols. I am not really fascinated by symbols as such: I think the symbols drawn on lavatory walls are lewd; I think the status symbols perpetrated by American advertising are crass. Nor, especially, am I attracted to church symbols that they have been diluted for use on greeting cards and in church decoration. Personally, I think "religious" jewelry—crosses and mustard seeds on bracelets and chains—is sacrilegious. The fish—a modest symbol—becomes a red herring when it is the ultimate concern of church architecture. But I am excited by the possibility of church symbols.

As a theologian, I am fascinated by the meaning that combinations of symbols can express. Both a rooster and a horn are symbols of Advent, symbolizing, respectively, watchfulness and proclamation. Watchfulness is the state of the man who waits for an event of which he knows neither the day nor the hour; proclamation is the task of those who know beforehand the hour and day of the event. Necessarily, it takes theologians many words to express the paradoxical state of being both unprepared and yet prepared—the state of being a redeemed sinner. I like the directness of the rooster and the horn.

Moreover, as a participant in the emptiness of 20th century culture, I am excited by the possibilities of the whole system of church symbols. Church symbols are bound together in a meaning that exhausts the infinity of the imagination. A crown can be a symbol of the Israelite calamitous experiment with monarchy, of the reverence of the foreign potentates for the infant Christ, of the resurrection of the Son of God or of the promised eternal life. Waves of water can represent the story of the parting of the Red Sea, Jonah's voyage in the whale, the calling of the first two disciples, Jesus' control over aquatic nature, or the missionary journeys of Paul. Water is also a symbol of the rite of baptism. In the theological shorthand of artistic combinations, these multiple meanings fit into each other in a strangely exciting way. I see in kaleid-

opic variations of church symbols a pattern that hints, as do the re-
tutive patterns of theology, of a sensient order in the universe.

As an artist, I am taxed—willingly—by the disciplined freedom of
urch symbols. Church symbols have strict forms for a liberal range
meaning. Symbols have many meanings even at their origin; history
turn multiplies these meanings. A crown of thorns was initially a
gn of mockery; we associate it now with pain and suffering. Con-
rsely, history hones down the shape of symbols to simple forms: a
oss, a rose, a crown. Paradoxically, I find that this rigid simplicity
es not inhibit artistic style. Rather, alleviated of the anxiety of fabri-
ing meaning, I am free to style the symbol by the integrity of my
ent to the totality of my perception of its meaning and romance. How-
er, the same history and shape that inspire my styling of the symbol
e also a discipline to my romantic pencil: I have to admit that a rose
o simplified looks like a poppy and that a poppy does not qualify as a
urch symbol. As a young artist, I appreciate—grudgingly—the dis-
cplined freedom of church symbols.

Finally, as a person who cares about the Church, I am hopeful that
e responsible and artistic use of church symbols may challenge and
en someday drive out the ugly, careless use of symbols. The absent-
ndedly pious use of church symbols saddens me, for it puts the cross
a category with the rabbit's foot—that of a fetish. The careless use
symbols as nice decorations for church walls, pamphlets and bulletins
ghtens me, for it takes in vain God and the history of what he has
ne for man. The unimaginative mass-produced church monograms
ult me by implying that I have neither taste nor curiosity.

But I am still excited by the *possibilities* of church symbols. Their
ological vastness and their artistic strictness have, in combination,
power to end the exile of beauty—at least from the worship of God.

Y McTEER / Lucy, a former Caravan leader, spent last year studying at Harvard Divinity
ol. Now married to a Lutheran minister, she lives in Ithaca, N.Y., where her husband is a
ous minister at Cornell University.

JEHOVAH'S WITNESSES

There is no official symbol to represent this organization. Since the only creed is the Bible itself, it is considered inadvisable to limit identification by one standard. However, the cover symbol of the official magazine, The Watchtower, has become widely recognized and is readily identified with the work of this group. There are over 308,000 Jehovah's Witnesses in the United States.



EPISCOPAL CHURCH

The identifying symbols of the Episcopal Church are all derived from the official flag of the church, adopted in 1940. The cross extending to the edges of the flag is the cross of Saint George and represents the heritage from the Church of England. The nine cross crosslets on a blue shield symbolize the nine original dioceses which met in Philadelphia in 1789. The red, white and blue colors of the flag stand for the American branch of the Anglican Communion. This denomination came to the United States with the earliest settlers. Its present membership is approximately 3,337,000.



UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

The dominant feature of the official seal is the celtic cross. In the four corners are the burning bush of Moses (coming out of a minora), the dove of the Holy Spirit, the cross and the orb representing Christ's coming into the world, and the open Bible. The background color of blue is also used in the seal of the Church of Scotland from which this denomination is derived. The cross is red, representing Christ's sacrifice on the cross. This denomination is a merger in 1957 of The Presbyterian Church in the USA and The United Presbyterian Church of North America. Its membership is approximately 3,300,000.



AMERICAN BAPTIST CONVENTION

This organization is now in the process of studying the possibility of adoption of an official symbol. For some years there has been an unofficial symbol used on publicity materials and outdoor directional signs to American Baptist churches. The cross represents the message of the Christian faith and the church is the instrument through which the message is carried throughout all the world. The total membership of this group is 1,560,000.

METHODIST CHURCH

Instead of an official church symbol, the seal represented here is used by all bishops for attachment to parchments. It is identical for all bishops except for the name. This seal was signed at the time of union of three Methodist bodies in 1939. The date 1739 marks the beginning of John Wesley's ministry in England (the founder of Methodism), and the date 1845 marks the official beginning of the church in the United States. The commands of the faith are love, obey, believe. The membership of the largest branch of Methodism is 10,235,000.



INTERNATIONAL CONVENTION OF CHRISTIAN CHURCHES

This group, known also as the Disciples of Christ, does not have an official symbol. The nearest thing to it is the design on their letter heads, which carries the name of the organization, and a globe with the cross and the open Bible in the forefront. This denomination began in the 19th century on the basis of a plea for the reunion of the Christian churches through a return to the New Testament teachings and order. Present membership is 1,834,000.



THE JEWISH FAITH

Although now divided into three branches—orthodox, conservative and reform, the Jewish faith as a whole uses a number of symbols among which is the "minora," a seven-branched candelabrum which is the symbol of the 12 tribes which Judaism spreads (Exo. 25: 31-40). Other Jewish symbols include: the "mezuzah," "shofar," the perpetual light, and the pointed star of David. The total Jewish population in the U.S. is 5,585,000.



LUTHERAN CHURCH IN AMERICA

The official seal of the Lutheran Church in America takes its design primarily from Jer. 15: 1-8: "I am the true vine." The branches which grow forth from the tree are the faithful people, and the leaves and fruit symbolize fruitful life in Christ. The Lutheran Church in America, a merger in 1962 of four Lutheran bodies, has a present membership of 3,227,000.



SEVENTH-DAY METHODIST



There is no official symbol but on the church highway signs and identification emblems there is an open Bible representing the foundation of all faith. This Protestant body developed as an interdenominational movement in the early 19th century. Their two cardinal points of faith are belief in the personal, imminent return of Christ, and the observance of the seventh day of the Sabbath. Total membership is 346,000.

UNITED METHODIST



Though there is no official symbol, the Stewardship Department of this church uses the emblem here represented. It depicts the human hand pointing to the cross. The hand symbolizes the church's energies and service of Christian people. The hourglass shows that God has placed man as a Christian in a world with only 24 hours per day, a world in which he must organize his life in order to be an effective and efficient member. The moneybag symbolizes property and the fact that any idea put into action usually has a financial implication. This church was founded in 1683 in Pennsylvania. Its total membership is 77,000.

UNITARIAN UNIVERSALIST ASSOCIATION



Present the Unitarian Universalist Association of North America does not have an official symbol. The overlapping circles represent the merger of the Unitarian and Universalist denominations in 1961. The Unitarian movement arose out of Congregationalism in the 17th century. The philosophy originated with the doctrine of universal salvation of man which was adopted in the first century. Present membership is 164,000.

UNITARIAN UNIVERSALIST CHURCH



There is no official seal, but each diocese, which is a geographical subdivision of the church, has what is known as a coat of arms. This is composed of a shield, a motto, and external ornaments of the pontifical hat with its ten tassels on each side. The shield is worn on the arm in medieval days. The portion of it remains the same while the other part changes with each successive bishop. The Roman Catholic Church in the United States has a total membership of 45,000,000.

UNITED CHURCH OF CANADA



This organization was formed in 1925 by the union of three churches. Its official symbol contains elements emphasized, but not used exclusively, by several denominations. The burning bush represents the Presbyterian symbol of indestructibility. The dove is the Methodist symbol of the Holy Spirit. The open Bible is the Congregationalist symbol of God's truth. The "X" is the first letter of the Greek word for Christ. The translation of the Latin phrase is "that they all may be one." The shape of the whole crest is a reminder of the fish symbol used by the early Christians.

UNITED CHURCH OF CHRIST



The official symbol of the United Church of Christ—the cross surmounted by the crown and all of it atop the orb—signifies the kingship of the Risen Christ over the world. The orb, representing the world, is divided into three parts to signify the command of Christ to his disciples "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 8:1). On the perimeter is the name of the church and the phrase taken from the prayer of Jesus for the church (John 17:20-21). The United Church of Christ officially began operations in 1961. It is a merger of the Evangelical and Reformed Church and the Congregational Christian Churches. Its history goes back to the Pilgrim Fathers and the German pioneers, and earlier to the Protestant Reformers in England and on the continent. Present membership is 2,034,000.



SALVATION ARMY

A crest or emblem is a kind of seal of authenticity. In 1878, when the Christian Mission became officially known as The Salvation Army, Capt. William Ebdon submitted the design of a crest. The "S" stood for salvation, the cross represented the Cross of Christ, and the shots the truths of the Gospel. The encircling sun was the Sun of Righteousness and also represented the fire and light of the Holy Spirit. The same crest is used today with the crown added: "The cross of glory that God will give to all his soldiers who are faithful unto the end." In the United States the crest is surmounted with an eagle rather than a crown. The Salvation Army is an evangelistic organization with a military government. Its membership in the United States is 260,000.

... a letter to my daughter

Dear Kennette—

■ Your graduation from high school this spring marks a real turning point in your life. You now enter the adult world. More and more your mother and I will be saying, "That's your decision." I hope we will always be ready and willing to counsel and answer any questions, but gradually you must assume responsibility for yourself and, what is equally important, for the world in which you now find yourself. It is about this *world* and the Christian Faith that I want to write tonight.

There is much talk about the emerging new world of which we are all a part. It appears to be a world in turmoil and revolution. In some sense this is not new. The world has always been changing and each generation has always thought that its world was different from that of their parents. Yet somehow our present world *is* different—in terms of the rate of change if in no other way. You are well aware of the vast technological advance that has almost engulfed us. You know that modern weaponry has made conventional war obsolete. You are aware of the rising tide of human expectations and have seen it first hand in our own civil rights revolution. These revolutionary forces have only begun to be experienced in the life of your generation. Up until now they have perhaps only been academic subjects in a textbook. Now they begin to become reality to you.

Our world is faced with radical crisis and change. Even though this change is more rapid than any we have known, I do believe that your generation is better prepared to deal with it than any in history. Your generation is certainly more knowledgeable than mine and "thank God" is aware that we live in *one* world. I believe that you know that what happens in South Africa, China, Viet Nam and Moscow affects your life and will affect the life





Can the church become a servant for

of your children. Many in my generation thought they could live alone in the world. Historical events of the past few years have again reinforced the Biblical message. This is indeed *one world* and the increasing interdependence of this world demands a new sensitivity to ethical issues. Your generation will have to deal with tough ethical problems of self-interest involving around massive power structures. Unlike my generation you cannot dismiss these power structures as part of the big bad world. Instead you must seek to direct these powerful forces toward the common good. You must see God at work in these structures just as surely as He is at work in the lives of persons.

Now I would like to talk for a few moments about the church. I know that as you have grown older you have become increasingly impatient with the church in its present form. So have I. My first observation here is that we must be sure to separate the human institution of the church from the gospel itself. The church is a response on the part of secular people to what they hear in the gospel. The church itself is a human structure formed by men as an expression of their faith. I personally take a rather broad view of the church. It exists, I believe, whenever two or three are gathered together in the name of Jesus Christ. I suspect, in this sense, that the church has been present a great deal this past summer in the jails of Mississippi.

While I know that this definition of the church has real meaning to you and me, you must remember that for some Christians, who have given the best years of their lives to the church building on the corner of First and Main, this is a threatening idea. In a cynical way you could say that for some the Christian Faith which proclaims a living God in history has degenerated into a dead God tied to a shrine.

There are others, however, for whom the present church structure is relevant and helpful. This is true as you know for your grandmother. She was born and brought up in the 19th century when much more of life was determined by individual choice. The Protestant virtues of thrift, hard work and individual ethics were relevant to her life. In a sense she continues to live in that world of the 19th century and therefore her faith as it is embodied in her local church continues to nourish and sustain her. I know that this concept of the church will never sustain *you* as you face the world of the 21st century. Yet you must appreciate the fact that many people like your grandmother will continue to see in the present church structure the only appropriate response of people to the gospel.

On the other hand, you must find with others a way to express the Faith within the structures of this society which will be meaningful to you and your generation. I have an idea that God is calling you and your generation

ough to win your confidence & loyalty?

to the world rather than *out* of it to the corner of First and Main. In fact our generation appears to be more excited about God's world than was mine. With all the current talk about the loss of values on the part of young people, it is becoming evident that your gang is perhaps more serious about the world's problems than is mine. Actually young people like yourself have taken the lead in both the Peace Corps and the civil rights movement. This has been most heartening to me.

I am sure that your generation is going to have a difficult time moving the existing Protestant denominations to become Servants in the World. Church literature is filled with this kind of talk, but the present orientation of the church organization is internal. This means that an inordinate amount of the time, energy and personnel of the church now is spent in what one might call housekeeping tasks. This will be hard for you and your friends to change because it appears that in the church, if you can mouth a slogan and can develop a packet of material about a problem, you have done something about it. Frankly we can't tell your generation much about what it means to be a Christian in a world society which is growing more affluent and at the same time more poverty stricken.

This radical new shape of our society will present the church in its present form with new responsibilities. In my judgment it will call for a complete reorientation of the church from a confessional fellowship that assumes Christendom (that all people are automatically Christian because they are born in this society) to a revolutionary cadre ready to lose themselves in the service of the world. This big question will be whether the present denominations will be able to move in the direction of Servanthood (deep concern for the world) fast enough to win the confidence and loyalty of your generation. If the structures of the present church do not move fast enough, then there is danger of a new schism in the Body of Christ. The Holy Spirit will not be contained. Your generation, which I am confident has a deep and holy concern for the world, may be called to put the new wine in new wineskins. I, for one, am not frightened by this prospect, but at this point I wish you would join with us for a while to see if out of the old wineskins of the present church structure we could grow some new wineskins. Perhaps revolutions in the form of radical change can occur in the church as well as in society. How about giving us a hand in this task?

Faithfully,

Your Loving Father,
Don

DONALD L. BENEDICT / Rev. Benedict is Executive Director of the Chicago City Missionary Society and for the past year has been director of the Urbanization Emphasis Committee of the United Church of Christ.

THE TRUST MENDERS/Teens

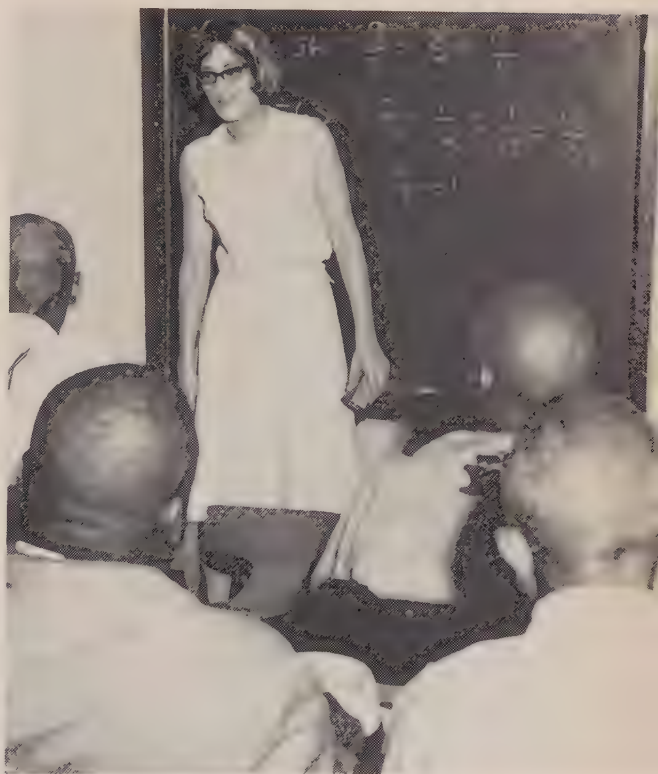


PHYLLIS REYNOLDS NAYLOR ■ Can you remember the surge of pain you felt as a child when you became separated from your mother in store? Can you imagine struggling with such panic for hours at a time, unable to understand or control it? Have you ever been in a group where you felt unwanted and ridiculed? Can you imagine feeling utterly alone and completely worthless for months on end?

"As you help others, you will help yourself," volunteers are told at Saint Elizabeths Hospital in the nation's capital. "You meet many patients who have difficulties not different, though perhaps a little more severe, than ones you have felt yourself."

Deborah David and Pierre Carter are two of 50 teen-age volunteers who have traded a carefree summer for the cares of troubled patients at Saint Elizabeths. Every day from nine-thirty in the morning until three (or for

re for troubled people



five), they tread the halls and stairs and sidewalks of this "city within a city," doing everything from varnishing tables to escorting young patients to a baseball game.

"You give the patient something from the outside world which he can depend on and look forward to when you come regularly and on time," the volunteers are told. "By your willingness to do small chores, you dignify talk in his eyes."

Blond-haired Debbie, a recent high school graduate, plans to enter social work after university training. She has always been interested in people, and working with mental patients seemed like the most productive way to spend her summers.

Pierre, a high school senior, hopes to become a psychiatrist. Attracted by televised documentaries of mental illness, Pierre decided to see for him-



*"Everywhere we go
people ask
if we have
a moment to help."*

self what such problems were like and was referred to Saint Elizabeth by the Red Cross.

Saint Elizabeths, in some respects is not a typical institution. It is a government hospital, noted the woman over as a teaching center, and has its own farm, bakery, fire department and post office. As patients improve they are given ground privileges, and later are allowed to make visits home and perhaps even to get a job in the city, returning to the hospital at night until they are ready to be discharged. But the problems and anxieties which the patients bring to Saint Elizabeth are those of patients anywhere. At a volunteer's first visit to a ward is likely to be quite different from what he had expected.

"I guess I had the same notion about mental hospitals that a lot of people have," Debbie confessed. "strait jackets, screaming, hysterical laughter. . . . I was surprised at how quiet the wards were."

Pierre fully expected patients to jump out at him. Sometimes they do—out of sheer delight at seeing him—and rush up to shake his hand or hug him. "Most people are afraid when they make their first visit," Pierre says. "That's why volunteers are hard to find."

On his first visit to a ward, Pierre was shocked to see a man tied to a chair with strips of bed sheets. Then he discovered that the man was unable to sit up without falling over and the binding was for his own benefit, to give him a few hours each day on the porch.

The teen-age volunteers do not work with patients who are deemed "criminally insane." Other than this, however, their charges include young

ers and oldsters, severely disturbed and mildly troubled, the physically ill and the invalid. Lawyers and laborers suffer side by side, for mental illness is no respecter of persons or position. Debbie and Pierre both volunteered for male wards, where volunteers are scarce. One ward has 36 inmates, the other 72. At the end of the summer, when Debbie and Pierre went back to school, the patients are told long in advance so that the parting is less traumatic.

One of Debbie's assignments was teaching illiterate patients to read and write. On the first day she was confronted by a large man who roared, "I don't want to go to school! I want to go out and get a job!"

"Can you write your name?" Debbie asked.

"No," he replied.

"Well, you're going to learn," she said, and he did. Not only that, but he came early and became the star pupil.

"My first few days on the ward," Pierre says, "I was mostly talking out of my mouth." Few patients showed any response. Day after day few answered his questions. Finally he brought a book with him and, instead of talking, sat down and began to read it silently. Nearby, a patient who had never spoken to him began to fidget in his chair. Ever so often his eyes would dart quickly in Pierre's direction and back again. Finally he could stand it no longer. "Why aren't you over here pestering me like you usually do?" he demanded indignantly, and Pierre took it as a real compliment.

Though the volunteers' own empathy makes them better workers, they are cautioned to keep from being so oversympathetic that they cease to be service. They understand that their role is not a professional one, and they do not give advice or discuss medical problems with the patients. Their role is a social role—a link between the patient and the outside world. In their interest, they help bring back a patient's respect for himself. By their honesty, they make him more trustful.

The rules are many: never make promises you cannot keep; do not mail letters or make telephone calls for patients; never leave sharp-pointed instruments lying around; never take photographs; never discuss patients' names outside the hospital. . . . Mostly, however, it is good common sense and the Golden Rule.

Neither Debbie nor Pierre find the work depressing. His first summer as a volunteer, Pierre began work at six in the morning. A local television station offered televised instruction at that hour on the alphabet for illiterates, and Pierre taught a class at Saint Elizabeths, using the program as their guide. There were many mornings Pierre felt he could not possibly get up before the sun, but he always made it and was glad he did. "You can just see the response," he says, "every day a little bit more."

"I feel just great when I leave here at the end of the day," says Debbie. "It's really a wonderful place to work. Volunteers are treated like adults, and I like that. It gives us a chance to prove to ourselves that we really are mature."

Not all aspects of the work, of course, are on the plus side. Progressive mental illness is often painfully slow, and the volunteers must have an finite amount of patience. Just a smile or a nod of a patient's head may have taken months to bring about.

Also, as in most public institutions, there are not enough funds or personnel. Though new buildings are in progress, a few of the facilities at Saint Elizabeths are terribly old and unattractive. There are not enough doctors or nurses or volunteers. And there never seem to be enough handicraft supplies to go around.

"If there's anything depressing about the work, it's that we're needed in many places and there just isn't enough time," Debbie says. "Everywhere we go, people ask if we have a moment to help."

"Almost anyone who is interested in working with the mentally ill can find a niche somewhere," says Mrs. Ellen Holliweck, director of volunteer service at Saint Elizabeths. And this is no doubt true in mental hospitals all over the country. Whatever a person's interests, hobbies, or skills, they can be shared with some of the patients. Perhaps one of the most striking things about a walk through a ward is the patients' overwhelming desire for companionship—someone to listen to them talk, teach them to knit, or play a game of checkers. "Here's the checkers champion of the first floor," Debbie says, introducing one of the patients, and the man smiles broadly.

Each encounter with a patient has its mixture of humor, pathos, and hope. A patient nicknamed "Happy" presents his philosophy of life: "The first question, I never worry about nothin'. The second question, I always keep my head up. The third question, I never worry about nothin'. The fourth question. . . ."

Another man wears a wool suit, shirt and tie even on the hottest days to maintain his self respect.

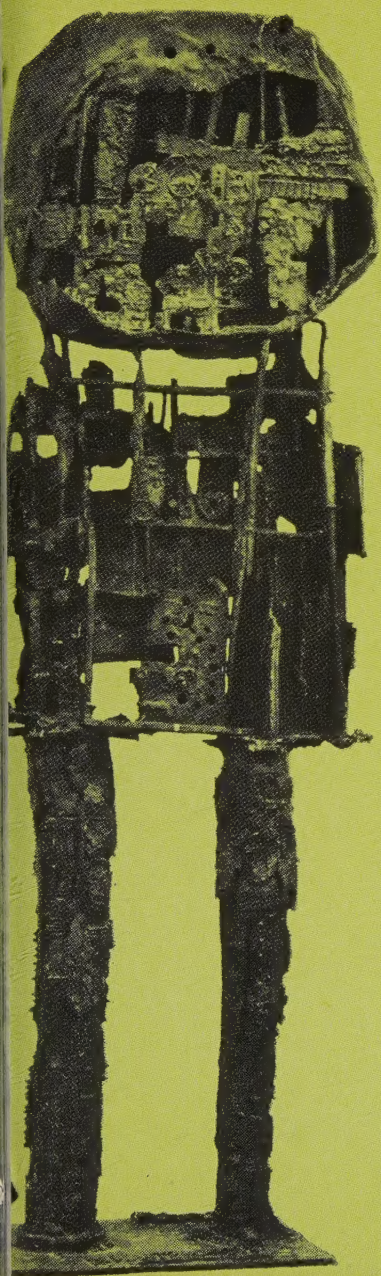
And another patient, in response to Pierre's question, "Have you got a song for us today?" belts out a near-professional rendition of *When the Lights Are Called Up Yonder*, and the only problem is that they can't get him to stop. But they don't leave until he has had a chance to sing it three or four times.

When they are not mending books or participating in a psychodrama session or escorting a patient to the city, Debbie and Pierre can be found helping to build a float for a hospital carnival or stirring up a ward debate about politics or social problems or entertaining the patients with impromptu bongo and guitar. Both are outgoing young people, interested in others and the world. Debbie likes to sing, and dates in what free time she has. Pierre goes for basketball, track, and other sports (a patient taught him to hit a punching bag in the hospital gym). The more their interests, the more patients they are likely to reach.

"The human gifts of hope, friendship, and understanding," Mrs. Holliweck says, "are expressed in as many ways as there are volunteers."

PHYLLIS REYNOLDS NAYLOR / Mrs. Naylor is a free-lance writer from Takoma Park, Maryland, whose articles appear in many national magazines. She is a frequent contributor to the pages of *YOUNG* magazine.

what has happened to man?



Each period has its peculiar image of man. It appears in its poems and novels, music, philosophy, plays and dances; and it appears in its painting and sculpture. Whenever a new period is conceived in the womb of the preceding period, a new image of man pushes towards the surface and finally breaks through to find its artists and philosophers. We have been living for decades at a turning point, and nothing is more indicative of this fact than the series of revolutionary styles in the visual arts which have followed each other since the beginning of our century. Each of these styles transformed the image of man drastically, even when compared to the changes of the past five centuries. Where are the organic forms of man's body, the human character of his face, the uniqueness of his individual person? And, finally, when in abstract or non-objective painting and sculpture, the figure disappears completely, one is tempted to ask, what has happened to man? This is the question which we direct at our contemporary artists, and in this question one can discern an undertone of embarrassment, of anger and even of hostility against them. Instead, we should ask ourselves, what has become of *us*? What has happened to the reality of our lives? ►

—Paul Tillich, in an introduction to *New Images of Man*, published by The Museum of Modern Art, New York, and distributed by Doubleday and Co.

ST. SEBASTIAN No. 2/by Eduardo Paolozzi 1957/
Bronze, 84¾" high / Courtesy of The Solomon
R. Guggenheim Museum Collection, N. Y.

PAINTING / My paint tube is like a rocket which describes its space. I try to make the impossible possible. What is happening I cannot foresee; it is a surprise. Painting, like passion, is an emotion full of tension and rings a living sound, like the roar coming from the lion's breast.

—Karel Appel

We learn about life, and we learn to imitate it. To communicate the importance of these essentials is the best way to inspire a beginning artist. The only mysterious matter is that some of us have the desire to be artists and some do not. . . . Artists do not start from scratch; they start by scratching—by peering, by digging, by diving and coming up again.

—Mark Van Doren

The artist is a receptacle of emotions come from no matter where: from the sky, the earth, a piece of paper, a passing figure, a cobweb.

—Pablo Picasso

SCULPTURE / An essential requirement of sculpture is that it must present an easily recognizable overall pattern or envelope, a simple total image which is first a basket, and only secondly holds the eggs.

—Kenneth Armitage

Our human frame, our gutted mansion, our enveloping sack of beef and ash is yet a glory.

—Leonard Baskin

PHOTOGRAPHY / Photography, like other arts, gives evidence of man's passionate search for truth. The swift freezing of an instant; the gamut of feeling on the human face in its contrasts of joy, serenity or despair; the beauty of the earth that man has inherited and the wealth and confusion that man has created within this inheritance—all these are ordered with a sense of timelessness and exactitude.

—Edward Steichen

Today we recognize increasingly the essentiality of artistic achievement. This is part, I think, of a nation-wide movement toward excellence. . . . It is part, too, of a feeling that art is the great unifying and humanizing experience.

—John F. Kennedy

WRITING / I think poetry is the greatest of the arts. It combines music and painting and story-telling and prophecy and the dance. It is religious in tone, scientific in attitude.

—E. B. White

The state of being alone is not meant to bring to mind merely a rustic cottage lying beside some silver lake. The aloneness of which I speak is much more like the aloneness of birth or death. It is like the fearful aloneness which one sees in the eyes of someone who is suffering whom we cannot help. The artist is present to correct the delusions to which we fall prey in our attempts to avoid this knowledge.

—James Baldwin

A sentence should read as if its author, had he held a plough instead of a pen, could have drawn a furrow deep and straight to the end.

—Henry David Thoreau

CREATIVE ARTS AWARD

Here's your chance . . .

enter YOUTH magazine's 1965 Creative Arts Award Competition, must be younger than 20 years of age. Since you need not be a member of the United Church of Christ to enter, tell all your artistic friends of this opportunity for creative competition. If you entered the competition last year, you are also eligible to enter again this year. Each entry of creative art which you submit must be your own original work.

Your piece of creative art may be something you did as a school assignment in class or at home. Or it may be something you created for your own enjoyment. Or it may be something you did at church or at a conference on a vacation trip. Or it may be done for our Creative Arts Award issue in August. But it must be your own work and it ought to be your best.

For each contribution you must attach the title of the work, your name, age, your home street address, city and state. Each individual may submit up to five entries. All contributions must be in the mails *by no later than May 15, 1965*. Twenty-five dollars will be sent to each young person whose piece of creative art is reproduced in YOUTH magazine in August.

CREATIVE WRITING / We welcome any type of creative writing you wish to submit—fiction, essay, editorial, poetry, humor, satire, true-to-life story, or whatever *you* feel like writing.

ARTWORK / You may submit any type of art work that can be reproduced in YOUTH magazine. This includes gags or editorial cartoons, story illustrations, graphic designs, abstract art, fancy doodling—any art expression of your own ideas or feelings. Due to mailing limitations, the size of the art should not be larger than 12" x 15".

PHOTOS / Send us a black and white print of the photo you wish to submit. There are no limitations on subject matter. The print should not be larger than 12" x 15" nor smaller than 4" x 5" in size. Each person may submit one or more photos, but no more than five photos. Attach your name and address to the back of each photo.

SCULPTURE / If you've done a sculpture, mobile, paper folding or carving that you'd like to submit, send us one snapshot, or a group of snapshots, which best present all the dimensions of your work.

Send your original piece of creative expression to CREATIVE ARTS AWARDS, YOUTH magazine, Room 800, 1505 Race Street, Philadelphia, PA 19102. After the judging is completed, all entries will be returned.



IN
A
GLASS
OF
CIDER

It seemed I was a mite of sediment
That waited for the bottom to ferment
So I could catch a bubble in ascent.
I rode up on one till the bubble burst
And when that left me to sink back reversed
I was no worse off than I was at first.
I'd catch another bubble if I waited.
The thing was to get now and then elated.

—Robert Frost